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N. CLEVELAND FLETCHER, Editor.

From the Universalist Union.
A LECTURE TO YOUNG MEN.
BY ASHER MOORE, NEW-LONDON, CT.

Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. Psalm cix. 9.

Whether man is by nature depraved, is a question which we shall not now attempt to consider. We know that there is evil in the world, and that the human family are universally contaminated with sin. Man is an imitative being, and children are prone to follow in the footsteps of their parents. And as we emerge from the ignorance of childhood and become capable of knowing good and evil, we feel the impetuous workings of sinful passions, and find that we are no longer meet emblems of "the kingdom of Heaven." Our wants and desires stretch beyond the paternal mansion and we are eager to pursue the bent of our inclinations. Imagination paints a glowing picture of happiness before us. We considerably press forward to reach the prize, but it is always beyond our grasp. The desires for happiness is natural—a knowledge of the proper means to be employed in attaining this desire is required. And the most important consideration that can engage the attention of one who is just ripening into manhood is where and how shall I obtain happiness.

The Psalmist in the text asks a question which every young man should apply to himself; and he answers it for the benefit of those to whom it relates.—Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word. By "cleansing his way," we understand the author to mean, purifying the heart, placing the affections on objects that are worthy of our regard, and pursuing that course of conduct which brings with it the reward of righteousness. And the reason why he speaks particularly of "a young man," is, that youth is the most favorable period of life for "cleansing the way," and forming a character that shall render man useful and happy in after life. A good beginning is every enterprise is a presage of success in the end. If we commence aright perseverance will crown our labors with prosperity. But if we err in the outset, farther we proceed, the more distant will be from the object of our pursuit. When a man becomes confirmed in evil-doing, by long continued practice he is much farther from the goal of happiness than he was when he commenced his career; and he must needs retrace his steps through a long and devious way before he can re-commence with any probable prospect of success. Moreover, having long pursued the thorny path of vice, hard though it is he becomes measurably enamored thereof; and it is with great difficulty that he can be persuaded to exchange it for that which is pleasant and peace.

The youth, on the contrary, has no interate habits of evil-doing to overcome; his nobler faculties of his mind have not been paralyzed by the influence of the tempter's wiles; the path of virtue is open before him in all its loveliness and beauty, and "the still small voice" have kindly whispers, "This is the way, walk ye in it." And O! how unspeakably important it is that every youth should understand his ways, and consider well the course which he is pursuing! A mistake in the outset may prove fatal. One rash act of wickedness may destroy the reputation and well being of a man forever! Every moment spent in folly and in worse than lost, for it tends to the attraction of an evil habit which may follow one to the grave.

Notwithstanding all men are in pursuit of the same object, the ways in which they travel are almost as diversified as are the complexions of their countenances. And how few, comparatively; find the way of wisdom, in which there are "durable riches" and "righteousness," and which conducts to happiness and peace! The great mass of the human family seem ignorant of the way of being happy. And in improperly directing their exertions they are misled and bewildered. Some frail mortals, who are puffed up with high-mindedness and erroneous conceptions of true greatness of soul, cannot stoop to hear the earnest voice of wisdom, or to walk in the humble path of virtue. And others, through the influence of an erroneous education, have been led to suppose that they are naturally incapable of discerning that which is good; and they despair of attaining to that which lies within the reach of every man—happiness.

The necessary means for "cleansing his way" are placed in our hands, and it greatly to be lamented that any should turn themselves too exalted or too

lowly to make a prudent use of them.—We have nothing to do but take heed according to God's word! The expression, "take heed" is fraught with meaning. It means that we should be on our guard at all times; do nothing rashly, and shun the very appearance of evil. Be cautious. Do not step without knowing where you are going. Avoid the path of those who have fallen into vice and degradation. Eschew evil; follow that which is good.

Who can calculate the vast amount of wickedness and misery that might be avoided if men would only take heed to their ways! What is the cause of the vice and consequent wretchedness which we everywhere behold? Why do men abuse the gifts of God, and make themselves miserable? It is because they do not take heed! They press forward with all the inconsiderateness of a horse rushing into battle; and do not see the vortex of ruin which yawns before them until they fall a prey to the snares of the devil.—Some men appear to be almost devoid of reflection; and after having repeatedly reaped the bitter fruit of evil-doing, they will stupidly plod on in the same way till death closes the scene. "Taking heed" will enable us to profit by observing the errors and vices of others. We may draw salutary lessons of morality from witnessing the most shocking spectacles of human depravity. Every thing will furnish us correction and instruction.—All that is necessary then, is to "take heed."

In endeavoring to point out the course which we believe "a young man" ought to pursue in order to render himself respected, useful and happy in life, we remark,

1st. That the cultivation of the mind is a duty of paramount importance. An uncultivated mind has been fitly compared to a block of marble in its rude state. We as much need moral culture to develop the native powers of our minds, as the marble needs hewing and polishing to exhibit its latent beauties. We were born in this world in perfect ignorance; and although possessed of moral and intellectual faculties, we are yet incapable of intuition; and it is the cultivation of the mind alone that gives to man his chief dignity and glory.

The acquisition of useful knowledge merits a portion of our time. And there are few young men who have not sufficient leisure for such reading and study as are necessary for the due improvement of the mind. It is true that man needs relaxation; and after toiling from morning till night in a laborious service, he may not feel inclined to exercise his mental powers in study. Nevertheless there are but few who do not waste more time in idleness or profitless amusements, than they spend in the acquisition of knowledge. Nay, many young people (we speak of both sexes,) devote a vast amount of time to a kind of reading which is of no real service to them, and at the same time neglect the perusal of such books as would impart useful knowledge and instruction.

Do not understand me to intimate that you should study nothing but the Bible, and other books of a religious character, to cultivate the mind. I would have you read every book which is calculated either to improve the heart or to enlighten the mind, and extract knowledge from every source that it can be obtained.—Books of science, philosophy, literature, history, biography, and even of wit and humour, may be read with profit.—But it is certainly a great waste of time and labor to read month after month nothing but a collection of senseless novels from which no valuable instruction can possibly be derived.

The innocent amusements of life ought to be cherished. The Christian religion sanctions them. And believers in the boundless grace of God, in particular, ought to maintain a cheerful temperament of mind.—But, my young friends, the proper cultivation of the mind is the very thing that prepares us for the rational enjoyments of life. In a rude and barbarous state man is not much exalted above the brutes of the field. But every advance that he makes in moral culture dignifies his nature, sublimates his thoughts, enlarges his capacities, and refines his sense of happiness. And although the cultivation of the mind may seem to be an unpleasant and irksome labor to those who have never soared above the grovelling sensualities of life; yet they could not long be engaged in this important service without really enjoying it. A habit of study and moral discipline is easily acquired; and the pursuit of it will soon convince the student of its great advantages, and his love of the science will increase with his proficiency. New sources of delight will be presented to the mind as it marches in intellectual strength; the field of improvement will widen at every step; and man will discover himself to be a being of great powers, and capable of infinite progression in knowledge and happiness.

Look around you and observe the vast mental disparity that obtains among men. Why is it so? Is it because that God has made this great difference in the native powers of men? It may be that the Maker of all has, for wise purposes, imparted to some of our race an extraordinary degree of mental strength. And it is no doubt true that the peculiar circumstances in which we are placed in early life, have, in most cases, a strong bearing on our general character in after life. Still I am persuaded that the principle cause of the great superiority of some men over others, is to be found in their own untiring exertions. Some of the brightest stars that have ever appeared in the intellectual firmament, have been those who enjoyed no advantages of education in their childhood years! And some of the most illustrious philosophers (Ferguson for instance) who have shed the light of science upon the world have struggled through the most adverse circumstances; and by dint of their industry and perseverance have overcome every impediment, and raised themselves to honor and usefulness.

True we do not suppose that every man could become an Isaac Newton or a Benjamin Franklin. But we do believe that every man of ordinary endowments possesses the power of exalting his nature, and of improving his mind to an almost unlimited extent. And we are furthermore persuaded, that the acquisition of useful knowledge is the most effectual preventative of vice. For although men of reading and intelligence have degraded themselves by the most flagitious crime; the great mass of pupers and convicts are men of deplorable ignorance, whose lives have been spent in low and sensual indulgences, rather than in the pursuit of knowledge. In the language of another, "An intelligent class can scarce ever be, as a class vicious; never as a class, indolent. The excited mental activity operates as a counterpoise to the stimulus of sense and appetite. The new world of ideas; the new views of the relations of things; the astonishing secrets of the physical properties and mechanical powers, disclosed to the well informed mind, present attractions, which, unless the character is deeply sunk, are sufficient to counterbalance the taste for frivolous or corrupt pleasures; and thus, in the end, a standard of character is created in the community, which, though it does not invariably save each individual, protects the virtue of the mass."

How very important it is then, that every man, and more especially every young man, should sedulously labor to improve the talents committed to his charge, and to store his mind with such knowledge as shall augment both his usefulness and his happiness in life! Duty demands it. And the great advantages which must necessarily accrue to man from the performance of this duty, are incalculably great. Reflect upon this subject, my young friends, and you cannot but see the importance, and be convinced of the unspeakable benefits of mental cultivation. And, understanding your own true interests, the labor of promoting them will be pleasurable; and cannot fail to add to the sum of your felicity. Take heed, therefore.

2d. Closely allied to the cultivation of the mind is the equally important duty of ruling the spirit. Solomon says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." By ruling the spirit, we mean the due government of ourselves, and the proper regulation of our feelings and disposition. Victory over others is no proof of mental excellence or magnanimity of soul. But the proper subjugation of our own lusts and passions is evincive of true greatness.

By achieving conquests over their fellows, heroes and warriors have become illustrious in the annals of the world; and their names have been handed down with eclat from one generation to another. But how often has it happened that the military chieftain, after putting his foes to flight, taking cities and vanquishing nations, has shown himself to be a miserable coward and a mean slave! a miser to encounter those lusts which war against the soul; and too base to soar above the indulgence of the vilest passions! After leading an army into the battle-field and capturing the host of the enemy, the applauded hero has fallen a victim to his own unrestrained passions! Although he conquered others, he could not subdue himself. Even of Alexander the Great, whose name is emblazoned on the page of history, and whose prowess and war-like spirit have attracted the admiration of the world, the historian says, "But by his love of wine toward the end of his career he tarnished the glory of his earthly temperance, and sunk under his excesses into a premature grave." Here was a man who had conquered the known world, and sighed because there was no other world for him to conquer. And yet the poor frail crea-

ture had not the heart and courage to attack the hostile foe within; but, like a pusillanimous coward, suffered himself to be taken and slain by an enemy which his meanest subject could overcome!—The most humble and obscure individual in the armies of Alexander, who had learned the art of ruling his own spirit, was a greater man than he!

What is that man, however great his genius, literary acquirements, philosophical knowledge or military prowess, who has no government over himself? With all his possessions he is a little, mean and miserable creature! He is like a wave of the sea driven by the wind and tossed; the sport of passion—the dupe of the devil! The allurements of folly carry him away. The baits of vice decoy him into fatal snares. To use the language of Solomon, "He that hath no rule over his own spirit is like a city that is broken down, and without walls."—He is wholly unfortified against the assaults of the tempter—is vulnerable at every point—"the fiery darts" of the devil need but be hurled, and they are sure to strike him to the heart! Reason, the intended regulator of the whole man, is disregarded and unheeded. The throne of the mind is usurped by uncontrolled passions. The poor deluded man rushes into folly and madness, vice and intemperance; and at least ends his miserable existence in infamy and disgrace.

Such evils must result to man from a want of self-government. That man who utterly neglects the ruling of his own spirit must be the sport of lustful passions; and he is unfit to fill any important station, or to transact any important business of life. He is capable neither of ruling nor of serving; but is like a bad master and a bad servant.

It is no doubt true, that every passion which the Creator has given us, was intended for wise purposes. But it is equally true that a good servant may be a bad master. If kept in due subjection—regulated by reason and controlled by discretion every passion that we possess may be made subservient to our happiness. But if unreasonably and criminally indulged, or prostituted to vile and unlawful purposes, they may be productive of the most disastrous consequences. They must be kept in subjection. And the government of ourselves is a duty that must be attended to, if we would enjoy life and see good days.

The passions are a numerous crowd, Imperious, positive, and loud, Carh these licentious sons of strife; Hence chiefly rise the storms of life; If they grow mutinous, and rave, They are thy masters, thou their slaves.

Let the question now be asked, Where with shall a young man rule his spirit?—The answer is, By taking heed thereto according to God's word. Let him be "slow to anger," and "overcome evil with good." Let him give heed to the salutary advice of Paul to Timothy: "Flee also youthful lusts; but follow righteousness." Let him "cease to do evil, and learn to do well;" break off his sins by righteousness, and his iniquities by turning to the Lord." Let him "live soberly, righteously and godly."

By giving proper heed to these moral instructions, a young man may soon gain the mastery over himself. His inordinate desires will be subdued, and his evil propensities overcome. Reason will gain the ascendancy over the grosser parts of the man; vice will appear more hateful and destructive; virtue will present new beauties and charms; and having tasted the happy fruits of well-doing, he will feel no desire to return to low and sensual indulgences, or to give himself up to the direction of unbridled lusts and passions.

In obedience to the Apostolic injunction to "entreat the younger men as brethren," allow me to "beseech you by the mercies of God," and by your love of happiness, to flee youthful lusts, and follow righteousness." Let the path of wisdom and virtue be your choice, and happiness will be the portion of your lives.

3d. In connexion with the foregoing, I would have young men, as well as all others, maintain a proper reverence for the religion of our Master; and that too, without giving the least encouragement to bigotry and fanaticism. The Christian religion not only inspires the heart with joyous hopes and comforts, but it is also the basis of a pure and exalted morality. It commands itself to the better feelings and affections of the heart. And instead of abridging our rights and depriving us of the enjoyment of life; it points out to us the only way that leads to solid and permanent bliss. It was established in the earth for the benefit of man; it has an imperative claim upon our attention; and it cannot be slighted by us without rendering ourselves criminal in the sight of God. Every young man should acquaint himself with the character of Jesus Christ, and resolve to make that character the model by which to form his own. He is here furnished with an assemblage of all that is great and good; and in following the example of

"the Saviour of the world," he will become a blessing to society and to himself.

In the subject of religion every man is personally interested; and each one should take heed for himself. Religious knowledge, as well as every other species of knowledge, is received by us progressively.—And the only way by which we can become acquainted with the Christian system, is, reading and thinking for ourselves. How much soever we may be pleased with the public ministrations of the word of life; without the exercise of our own faculties, and the proper study of the subject ourselves; we shall profit nothing. Every thing which purports to be religious truth, should receive our candid and serious investigation; and nothing should be condemned or ridiculed until we are rationally convinced of its falsity and absurdity.

But, as before intimated, in paying proper respect to the subject of religion, we should be very cautious that we do not run into bigotry and fanaticism. The wild extravagancies of enthusiastic Christians have brought reproach upon the cause of Christ, and disgusted honest men with the very name of religion.—They have presented Christianity in a most unlovely form and propagated it by denunciations of wrath, rather than by exhibitions of divine love. The youth have shunned it as a system which would deprive them of the enjoyment of life; and too few embrace it until they are frightened or weeded into the church!

My young friends, in advising you to shun infidelity in all its forms, I would at the same time say, beware of the wiles of ranting fanatics—do not suffer yourselves to be cajoled into bondage to priestly rulers—spurn the sycophancies and promises of gain which are resorted to for the purpose of drawing you into any particular church—and act manly and independently in the choice of your profession. Let not the love of popular favor influence your judgement—let not your reason be sacrificed at the shrine of ecclesiastical despotism; but be men of unyielding integrity and moral courage as well in religion, as in every other department of life.

4th. And lastly. We had purposed pointing out the particular vices to which young men are usually exposed, and lifting a warning voice against them.—But this we cannot now do without protracting this discourse to an unreasonable length. There is however, one enormous evil to which young men are exposed, that we desire to notice in conclusion. We mean Intemperance. There is no evil under the sun that is more destructive to the morals and happiness of mankind than this. It is the parent of many evils; and the cause of multifarious misery. It has swept over our land with the besom of destruction, blasting the fair flowers of virtue, withering the social joys of life, and spreading devastation and death among the children of men. Wherever we look abroad upon society we see the dreadful ravages of this hateful monster. The high and low, the rich and the poor, have alike fallen victims of the Worm of the Still. Genius, learning, reputation, usefulness and happiness, have been the spoils of this detestable vice. And yet, with the fearful consequences before them, men will madly persist in the ruinous practice of using inebriating drinks. How great is the infatuation!

My young brethren, Intemperance is an insidious evil. It takes its victim by stratagem, and before he is aware of it, fastens its deadly fangs around his very heart. Take heed—beware of it. And allow one who feels and interest in your welfare, solemnly to assure you that the only safe course is that of entire abstinence from ardent spirit as a drink! O! touch not then, the deadly poison—"flee youthful lusts, but follow righteousness"—take heed according to God's word—and your way shall be censed, and the blessing of heaven shall rest upon you.

THE BIBLE.

What an invaluable treasure has the Christian in the possession of the volume of divine Revelation; more precious than all the gems that ever decked a monarch's diadem, and all the gold that has filled his coffers.

"Nay, were the seas one chrysolite, The earth one golden ball, And diamonds all the stars of night, This book were worth them all."

How baleful to the eye of the conqueror must appear his blood stained Laurels when death is nigh! Will the spoils of victory stay his uplifted hand? will glittering crowns and diadems purchase health, and secure quiet to the soul? No; and what these cannot, the Bible does. It bears a blessed balm, a balm that can heal the deepest wo, and give assurance of immortal vigour, of life eternal.

"It is the guide our Father gave To lead to realms of day, A star, whose lustre gilds the grave The Light, the Life, the way."

CHRISTIAN INTELLIGENCER.

—And trash diffuse her residence from the Press.

GARDINER, DECEMBER 25, 1835.

THE CLOSING YEAR.

"To-morrow, and to-morrow, and to-morrow,
Creeps in this petty space from day to day
To the last syllable of recorded time;
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more!"

Old 1835 is nearly gone—he has but a faint hold upon existence, and when a few days more shall have passed away, he will be numbered among those that have been. There is a melancholy feeling which creeps over us while listening to the hollow blasts of old Boreas. His stern and desolating breath as it sweeps along o'er hill and dale, destroys every thing in nature which is fair and lovely, and from every nook and corner of the once beautiful landscape with which we are surrounded, we have the melancholy requiem of the departed flowers of the garden and the conquered glories of the field. The face of Nature is cold and lifeless—the shroud of death lies upon her bosom. A picture of man! He comes forth like a flower, blooms for a while, and then fades and dies. None are exempted; Death is no respecter of persons, the prattling infant—the blooming youth the grey-headed sire, he slays without remorse. The sparkling eye—the rosy cheek and the blushing lips of beauty before whom the great and the grand have bowed down in adoration are destined to glut his insatiable appetite. Let us pause and review our course during the year whose days are nearly finished, and "standing as we are amid the ruins of time and the wrecks of mortality" let us not waste our time in unavailing regrets for past follies, but let us come to the noble conclusion to shun them hereafter and to endeavour to retrieve those moments, hours and days which may have been mispent. Our past sins should be considered by us as so many beacons to admonish us where danger lies, and to enable us to shape our course in safety.

Another year is added to our existence, and we have taken a rapid stride towards the dark and silent grave. A few more rising and setting suns, and then we shall go the way of all the earth; already are the curtains of evening beginning to gather around us—the night of death approaches and the lamp of existence is extinguished. There we shall be shut out from the joys as well as the sorrows of life, and a few distant generations will pass by our graves unconscious that we ever existed, and whistle over our ashes their full cry at the evening hour. This world has been compared to a great inn, which is replenished and evacuated by innumerable guests. Each year as it revolves beholds the arrival and the departure of multitudes, and a few years at most finish the journey of us all.—During the seasons that are past, we have been permitted to partake largely of the bounties of an indulgent Father for which we should be thankful, we should praise him for his goodness and for his wonderful works to the children of men. But perfect happiness cannot be enjoyed by mortals—there have been storms as well as sunshine—adversity as well as prosperity; and some of us no doubt have been made to drink deep of the cup of affliction. We have beheld the grey hairs of our fathers brought down to the grave—mothers who dandled us in the lap of parental affection have been taken from us when we most needed their fostering care—companions have given up the ghost, when the bonds of love and friendship had but just been cemented together or our hearts have bled over the dying pillow of a lovely daughter, or perhaps we have watched the last sands of life run out of a dutiful son whose budding virtues and talents promised to make him the pride of our old age—a brother has been stricken from our side, or a sister with whom we have passed many pleasing moments has been touched by the frost of death and the very hue of health has been transformed into deformity. But God governs the universe—he does not afflict willingly or grieve the children of men. "The brightest hours of prosperity have their clouds and the stream of life, if it is not ruffled by obstructions will grow putrid by stagnation." We are frail imperfect creatures, let us therefore rely upon God to sustain, to guide and direct us o'er the ocean of time to the haven of eternal bliss. Let us look with a strong hope which nothing can shake to that auspicious morn when an assembled universe shall surround the throne of Omnipotence, and enjoy ecstatic bliss at the feet of him who died that we might live forever.

DEDECATION SERMON.

Universal Unitarianism stated and defended. A Sermon delivered at the Dedication of the Universalist chapel, in Woodstock, Vt. Nov. 18, 1835. By Russell Streeker, pastor of the Universalist Society of Woodstock and Bridgewater Vt. The author will please accept our thanks for the copy he possibly forwarded us.

"The 'Seigneur Clergyman of Pennsylvania' thinks that we are rather *fasty* because we gave it as our opinion that Universalist Clergymen ought not to be clad in black, and says 'we had better get a suit of pink.' No, no, this will not answer for us yet, but, when we have the title of *Bishop* conferred upon us, we may either procure a suit of pink, or retain our black suit and wear white silk stockings that the contrast might be greater. We know not however which would appear the most ridiculous.—Do you Br. Fuller?"

Three more numbers will close the present volume, and we earnestly solicit all those who are in arrears to remember us in mercy by transmitting what may be due. It will be a convenient opportunity to send it by the Representatives, who we doubt not will most cheerfully do them so small a favor. The Editor will be in Augusta to receive it, and will transmit any other business relating to the *Intelligencer*. We hope likewise that each subscriber will endeavor to obtain an additional one, that we may be enabled to issue the next volume under more favorable auspices.

REMOVALS.

Br L. E. W. Andrews has removed from Montgomery Ala. to Charleston S. C. to take the pastoral charge of the Universalist Society in that place.

The Southern Evangelist will be removed from Montgomery to Charleston and will be published under the supervision of Br Andrews as principal Editor and Br Allen Fuller, H. F. Stearns and S. J. McMorris as associates.

Br Wm. S. Balch of Claremont has received and accepted an invitation to become pastor of the Universalist Society in Providence R. I. Br H. F. Stearns has accepted an invitation to settle with the Society at Montgomery over which Br Andrews was of late pastor.

DEDICATIONS.

The Meeting House recently erected in Woodstock Vt. was dedicated on the 18th ult. The services of the occasion were performed as follows:

Reading of the scriptures by Br A. L. BALCH.
Introductory Prayer by D. FORBES.
Sermon by Br R. STREETER—Text, 1 Tim. 1: 5, 6.
Dedictory Prayer by Br W. S. BALCH.
Benediction by the same.
Br RUSSEL STREETER was installed as pastor of the Society worshipping therein.—Services as follows:
Reading the Scriptures by Br W. WILCOX.
Prayer by Br A. L. BALCH.
Sermon by Br K. HAVEN.
Installing Prayer by Br W. S. BALCH.
Delivery of the Scriptures, and Charge by Br S. C. LOVELAND.
Right hand of Fellowship by Br W. S. BALCH.
Benediction by the Pastor.

FORMATION OF CHURCHES.

An Universalist Church was formed on the fourth Sunday in Sept. last, at Ridge-way, Orleans Co. New York.

We learn from the *Trumpet*, that a Church will be formed at Lamprey River N. H. in connexion with the Universalist Society over which Br W. C. Hanson is settled on the 25th of the present month (Christmas day) and a Sermon will be delivered on the occasion by Br Thomas Whittemore.

A Communication was received during our absence from a subscriber in Lewiston, giving an account of an election of military officers in that town. We regret exceedingly that it was not inserted in due time, but it is now too late as it has already appeared in the Portland papers. Had we been at Gardiner, we should have very cheerfully given it a place in our columns. We have been absent from the printing Office eleven weeks, this will account for the errors which have occurred in our editorial columns.

DEDICATION AND INSTALLATION.

From the *Trumpet* we learn, that on Thursday the 10th inst. the Universalist Meeting House at Lynn, Mass. was dedicated to Almighty God. Sermon by Rev. Thomas F. King. In the afternoon Br Josiah C. Waldo was installed as pastor of the "First Universalist Society Lynn." Sermon by Rev. Hosea Ballou.

RECOGNITION OF A CHURCH.

The Church recently formed in the Fourth Universalist Society in Boston, of which Rev. B. Whittemore is pastor will be publicly recognized this evening. Sermon by Rev. S. Cobb of Malden.

REMOVAL.

We learn that our venerable Br. Rayner, late pastor of the Universalist Society in Portland, has received and accepted an invitation to labor with the Universalist Society in Troy N. Y. and has already removed to said place. May the divine blessing at-

tend him and his family, and abundantly prosper him in his ministerial labors.

Br John Perry of Philadelphia, has become the pastor of the Universalist Society in Reading Pa.

From the Universalist Union.

LETTER IV.

Liverpool, Sept. 21st. 1835.

Messrs. Editors.—My last letter, dated on board of the *Caledonia*, expressed a pleasing expectation, from the favorable breeze, of soon discovering the land. These anticipations were more than realized. The wind continued fresh and fair, so that on Thursday, about three o'clock, we were most agreeably saluted by the cry of "land ahead." The rapidity with which we had sailed for the last two or three days was almost incredible, even to ourselves; and when the chronometer, at twelve o'clock on Thursday, placed us within a few hours sail of Cape Clear, we could not help thinking that it "told a flattering tale." A few hours, however, assured us of the correctness and precision of its inimitable movements, and our position at the time of discovering the land was within a mile of the spot indicated by the faithful time-piece. The wind which on our approach to the land had died away, began to blow from the south, and continued gradually increasing during the night, until by the dawn of day it assumed the character of a gale. This was the only period during the passage in which we were obliged to fulfil those latter sails which are only set in moderate winds and steady weather. This gale was rather unwelcome, from the double consideration of our being near the land, and from its being accompanied with thick, foggy weather, thus preventing our obtaining any visible marks of our position. Light houses, beacons and land marks, could avail nothing when they could not be seen. It was during the night which preceded this day that we passed the light house on the "Old Head of Kinsale," the shores of which have become painfully memorable by the disastrous wreck of the ill-starred *Albion*. We sighed at the recollection of her fate, and could, in a measure at least, imagine the keen anguish which many a buoyant spirit must have felt, when instead of gazing in ecstasy on the dear relative or kind friend it expected to greet on the succeeding day, it beheld opening from beneath, the yawning gulf ready to swallow it up.—There are few who pass that spot, especially in the line of packets, from New York to Liverpool, who do not hallow the solemn spot with a sympathetic sigh, while some gentler natures grace it with a falling tear.

The wind continued to blow fresh until Friday evening, when we had the opportunity of hailing a ship bound to New York, and of ascertaining our bearings from the Tuscan Rock, at which place it became necessary to alter our course.—We had the satisfaction to find that our reckoning which wholly depended upon what is termed "dead reckoning," that is to say, keeping an account of the points of compass on which the ship has sailed, together with the number of knots indicated by heaving the log, was correct. The evening was pleasant, the wind fair but light, and the next morning we found ourselves on the coast of Wales. About ten the pilot came on board, and the wind continued fair till our entrance in the Mersey. But having passed the floating light at the mouth of the river, a steamboat for the letters and papers boarded us, and we had an opportunity of getting into Liverpool by this conveyance, several hours earlier than if we had remained on board. About half past four in the afternoon I once more, after an absence of fourteen years, set foot on my native soil; and when I reflected that it was just eighteen days to an hour, that the pilot left us outside of the Hook, I could scarcely realize the fact. It appeared as if I had been the sport of some pleasing and protracted dream, and that I must shortly awake and discover the deception. The reality, however, soon became sensible and the inquiries and admiration of my travelling friend left me no opportunity of doubting the identity of the objects passing before me.

On Sunday morning at eleven o'clock I found my way to one of the Unitarian chapels in Liverpool, of which there are three. The minister of the one to which I went, in Paradise street, was absent, and his place was supplied by a gentleman from London. The name of the settled minister is Martineau, and brother to the distinguished literary lady of that name, who is now on a visit to the United States. This chapel is of somewhat a singular appearance, being an octagon, but it is a chaste specimen of architecture, and the interior exceedingly comfortable, and almost elegant. The organ was excellent, and the singing good as far as it went, but very insufficient, in my estimation, for the accompanying music; the choir only consisting of one female and three male voices. On this subject however, it becomes me to speak very cautiously, for I may say with Cowper, that though nature gave me two ears she gave me to ear. I have no fault to find with her for withholding this boon; it is one that I have never coveted. Singing must be astonishingly improved, or my taste must be astonishingly changed before music would constitute a heaven for me. Of

the performances of the pulpit I feel unwilling to be critical. I may, perhaps, without impropriety remark, that on your side of the Atlantic in one of our churches there, they would have been considered cold and formal. There was symmetry, there was correctness of language and beauty of diction, but there was no soul. The statue was fair and the execution masterly; but it was cold to the embrace, and no spirit breathed from its lips. I feel more freedom in noticing some peculiarities. In the first place the minister was arrayed in a black silk gown, after the fashion of the Episcopal church. He prayed three times during one service on his knees, and two of the prayers were tediously long. The prayers appeared perhaps less interesting, because he had written them all down at full length in a little book, and read them off and being even more near-sighted than myself, the effects on the whole, was rather unimpressive than otherwise. The sermon was also written in full, and occupied as indicated by the clock in front of the pulpit, just half an hour. After the services I made myself known to the gentleman who had officiated, as a Unitarian Universalist from the city of New-York, and was very cordially greeted. This morning I had the pleasure of breakfasting with him at his father's, who is a resident of this city, and was delighted with his courtesy and affability. Of course he had full as many questions to propose to me, concerning the country which I had just left, as I had to ask of him concerning the present and prospective condition of liberal Christianity in England, and on the continent. One point I was especially desirous of ascertaining, and that was—'What was the opinion of Unitarians in Europe on the subject of Universal Salvation?' He frankly told me his own opinion, and he assured me that to the best of his information it was without a solitary exception, that every intelligent being would ultimately attain to a state of perfect holiness and consequent felicity. He further told me that he considered this the great excellency of the doctrine and one of its most prominent characteristics. I had much other interesting conversation to which I may possibly advert at some future period. I wish also to take some further notice of Liverpool. If I had only time, I should like to double the length of this epistle. I have just definitely ascertained that the steam boats from Lubeck to St. Petersburg will cease to run after the first of October, and it is necessary for me to start for London to-morrow. It is not possible for me to state when you may expect to receive another package from me. I shall not be able to stay above a day in London, but shall embark immediately for Hamburg. I shall, however, take the earliest opportunity of continuing my correspondence.

Yours faithfully, C. F. L. F.

[From the Magazine and Advocate.]

The Wretched Death of Helen.
Or the Unhappy Influence of Partialism.

Helen W. was a lively girl. Her nature was too gay and active to be contented with the gloomy systems of popular religion; she could not live in the atmosphere, confined to the shady doctrines of endless punishment. No, nature, and nature's God bade her enjoy the happy buoyancy of innocence, and trip at her pleasure, in the season of her youth, over the fields in playful mood, and gather her garlands; and visit her youthful companions in mirthful circles, and happily, sportively beguile the hours of her leisure. Her father was, what people generally called an aged servant of God—a matured believer in the sentiments once advocated by James Arminius. His hat, coat, face and groans were all adapted to the peculiar system of religion he espoused; and he sought to be a zealous follower of his sect. He loved to be called "father." It cannot be denied that he had a beautiful outside.—He pretended to feel an anxiety that his family, especially, should be saved.—The elder members of his family, by the constant peltings of the storm of the wrath of God, as they fell from his pitiful lips, were made to submit to, and embrace the sentiments and creed, as believed in by the husband and father.

Often was Helen admonished, that unless she abandoned the world and its ways, she would be the sport of demons through eternity.

"Helen," said her father, one day after she had returned from a happy excursion with her mates through the groves—"Helen, unless you obey me, and turn your attention from the vanities of this world unto God, you will be lost—forever lost. See, your father and mother, brothers and sisters are pious, and going to heaven. Why will you not be pious, and go to heaven too? Do you not wish to go with us? Do you want to go to hell forever? If you go to hell, it will not be my fault—I do all I can. I am resigned to the will of God, and if any of my children go to hell, I cannot help it, but shall be resigned to it. I see no help for you, unless you prayerfully seek repentance, and obtain a change of heart. So, once more, and for it may be, the last time as my patience is exhausted, I admonish you to seek piety and reconciliation with God, before it is everlastingly too late; and he left sorrowful Helen alone. But how did this parental exhortation and admonition affect the tender mind? Did you ever see the

fresh blooming flower struck by the chilling frost, drop and shed upon the earth its leaves. Then you can see Helen sit weeping.

The cold counsel of the father struck the gay feeling of Helen like a frost and she sunk down in deep sorrow, and bitterly wept. But nature again made its effort, and the lively spirit of Helen arose in its pride; but the wound it received was occasionally felt to dampen her joys. O! I could weep for the infantile minds that are struggling with fear to repel the rash hold of such cruel and chilling doctrines of death. How wretched—how painful the thought of a child wrestling with ideas and pictures of death, revolting to every feeling of love, benevolence and happiness! But to the tale.

At about the age of sixteen—Helen was called to pass the dark valley of death. I called to witness her departure. Friends, relatives, and neighbors, encircled the dying couch, and all eyes were drowned in tears, excepting those of the father. Sympathy subdued every heart except his, whether Christian or infidel.

Being weak and fast sinking, the strength of her mind all exhausted, and laboring under the fears of her fate, she exclaimed with a maniac air, "Father, I'm sinking to hell!—yes, I see it in all its dread forms—yes, to hell I am sinking! O! save me! O! save me dear father!—must I descend to those dismal abodes of the damned? No! no!—I can't—I can't." And she thus died expressing the deepest despair. The scene was too deep with melancholy horror for pen to describe. But the father of poor Helen stood by the bedside, unwept, and unmoved—not a tear moistened his eye—not a sigh moved his bosom, although his child as he fully believed, was sinking into hell, to be the sport of devils forever, in the regions of flaming despair, for her heart had experienced an Arminian change!

But will it be asked why he was thus indifferent to the endless welfare of his child of his bosom, who hung to his bosom and cried for his help whilst struggling in death? It is readily answered. He believed all who died without being born again, according to the creed of his church, would certainly go to hell; and he believed it was his will of his God it should be so. He also believed it would redound to the glory of God, to thus damn the unregenerated, and that man must be resigned to the will of God, and when thus resigned, the pains of the damned in hell would not lessen the happiness of the believer.

This was his belief; and being resigned to notions of the will of God, or in other words, having so disciplined his feelings, and perverted his nature, to conform to his creed, and to the character of a demon instead of the true God, he saw with indifference, in prospect, the endless despair of his child!

The stranger could weep over the dying Helen—the mother—the brother and sister in sorrow and anguish could weep—the neighbor, and even the infidel could shed tears of the bitterest anguish and deepest sympathy over her bed—but the father—the Arminian father, through the influence of his creed, could stand by the dying, imploring, despairing, and fond daughter and child, with an indifference which could not be moved. (Would a devil need a harder heart?) I will close with a few questions by way of instruction.

Is it the influence of Christianity, that thus makes the father indifferent to the fate of a child?

Whilst the fountain of benevolence in the heart is open, can a father be indifferent to the eternal welfare of his offspring? Does Christianity tend to shut up that fountain?

Will you not, reader, when told by a believer in endless punishment, that when you "possess religion," the pains of the damned in hell will not disturb your peace, say to him, though in softer terms, "Thou liest?"

Would you want more than one practical demonstration like the above instance of the father, to cause you to denounce Arminianism as a damnable heresy? I think not.

God reigneth—let the earth rejoice.

EARLY HOME.

There are few minds so callous as to revisit the scenes of their childhood, without experiencing some emotion. And whether these are in the crowded city amidst all the coarse and ordinary objects of vulgar life, or in the lonely valley, with its green hills and gliding streams, the same feelings swell the heart, as the thoughts of the past rush over it: for they speak to us of the care-less days of our childhood, of the gay pleasures of our youth, of the faded joys of our prime, of the faded joys of our old age. They speak to us of parents now sleeping in the dust, of playfellows in a far distant land, of companions altered or alienated, of friends become as strangers, of love changed into indifference. They speak to us also, of many a time mispent, of talents misapplied, of warnings neglected, of blessings despised, of peace departed.

They may speak to us, perhaps, of God's holy law slighted, of his precepts contemned, of himself forsaken; of hearts alas! not purified and renewed by that grace which they never sought for; but like the wasted volcano, parched and

POETRY.

For the Christian Intelligencer.

THE CONFIRMATION.

Why throbs my heart—and why unbidden
rise
The tear and half drawn sigh? The pageantry
Of ceremonies howsoever august,
Could never fill my heart with feelings pure,
Sublime and holy, as this sacred rite
Of solemn Confirmation. No vain show
No useless forms in this pure act of faith
Attract the wandering heart; but every word
Raises the mind, and fixes it on God.
"Oh what on earth so lovely yet so rare,"
As deep humility and steadfast faith
In them, round whom the pompous world
has thrown
Its glittering allurements. Happy they
Who find in early youth the heavenly peace
The world can neither give nor take away.
Of in the hackneyed pleasures of the world
Have I sought happiness. But even when
The gay and graceful in the mazy dance
Around me lightly moved, I have been lost
To every thing around me; and my thoughts
Dwelt with the noiseless tenants of the
grave.
The scenes of revelry ne'er warmed my
heart—
They now recall the memory of one
Who was the life of gaiety and song,
And I bethink me, that the hour will come,
When the gay scenes of mirth will boast of
none,
Their joyous guests. The king of terrors
soon
Will drown the thoughtless laughter of the
gay
In the wild shriek of mortal agony.
But this reminds me of that blessed hour
When we shall meet again with them we
loved,
And dread no parting in that happy world
Where are no tears, and parting is unknown.
E. R. B.

DESULTORIOUS.

MERCY OF GOD.

Mercy is an attribute of Jehovah.
It extends to man as a sinner—and is
revealed to us as one of the crowning
excellencies of the gospel of Christ.
There can be no theme more interest-
ing and glorious than that of divine
mercy; and yet how few seem to take
into serious consideration.
"Yes"—says an objector—"we
know what is coming now; it is per-
fectly characteristic of Universalists to
be dwelling on the mercy of God."
We know it. We plead guilty to this
charge—and we pray heaven that we
always shall be liable to the charge of
speaking much on the mercy of God!
Dear brother—dost thou realize it?
Can it be that, as thou art a sinner,
thou desirest not to hear of the mercy
of that Father against whose laws you
have rebelled? Would you believe
him unmerciful? An inexorable ty-
rant? Then may you fear and tremble
all the days of your appointed time;
but O, despise not the sayings of him
who would strive to set in order be-
fore you the riches of that mercy
which abideth forever.

God is a God of mercy. "He re-
taineth not his anger forever because
he delighteth in mercy." We are in-
formed no less than twenty-six times
in the 136th Psalm, that "his mercy
endureth forever."
Not that this attribute is opposed to
justice. No—it agrees with that jus-
tice which awards to all their due.
Unto thee O Lord belongeth mercy;
for thou renderest unto every man ac-
cording to his works." The poet has
beautifully said—

"But though his brightness doth create
All worship from the hosts above;
What most his name must elevate
Is that he is a God of love.
And mercy is the eternal sun
Of all his glories, joined in one."

Paul says "he hath concluded all
in unbelief that he might have mercy
upon all." Jesus preached the doctrine
of mercy to the children of men. He
says, to the haughty and self-righteous
Pharisee, "go and learn what this
meaneth, I will have mercy and not
sacrifice." In his instructions, he says,
"Be ye therefore merciful, even as
your Father in heaven is merciful.
Blessed are the merciful; for they shall
obtain mercy."—*Star*.

ELEGANT EXTRACT.

"Conceive a man to be standing on
the margin of this green world; and
that, when he looked towards it, he
saw abundance smiling upon every
field, and all the blessings which earth
can afford, scattered in profusion
throughout every family, and the light
of the sun, sweetly resting upon all
the pleasant habitations and the joys
of human companionship uniting many
a happy circle of society,—conceive
this to be the general character of the

scene upon the one side of the con-
templation; and that on the other, be-
yond the verge of the goodly planet
on which he was situated, he could
describ nothing, but the dark and fath-
omless unknown.

Think you, that he would bid adieu
to all this brightness, and all the beauty
that was before him upon the earth,
and commit himself to the frightful
solitude away from it? Would he leave
its peopled dwelling places and be-
come a solitary wanderer through the
fields of nonentity? If space offered
him nothing but a wilderness, would
he for it, abandon the homebred scenes
of life and cheerfulness that lay so
near, and exerted such a power of ur-
gency to detain him? Would not he
cling to the regions of sense and life,
and of society; and shrinking away
from the desolation that was beyond
it; would he not be glad to keep his
firm footing on the territory of this
world, and to take shelter under the
silver canopy that was stretched over
it?

But if, during the time of his con-
templation, some happy island of the
blessed floated by; and there had burst
upon his senses the light of its surpass-
ing glories, and its sounds of sweeter
melody; and he clearly saw that there
a purer beauty rested upon every field,
and a more heartfelt joy spread itself
upon all the families; and he could
discern there a peace and piety, and a
benevolence, that put a moral gladness
into every bosom, and united the
whole society in a rejoicing sympathy
with each other, and with the benefi-
cent Father of them all;—and could
he further see that pain and mortality
were there unknown;—above all, that
signals of welcome were hung out,
and an avenue of communication was
made for him, perceive you not, that
what was before the wilderness, would
become the land of invitation; and
that now the world would be the wil-
derness, what unpeopled space could
not do, can be done by space teeming
with beatific scenes, and beatific soci-
ety. And let the existing tendencies of
the heart be what they may, to the
scene that is near and visible around
us, still if another stood revealed to
the prospect of man either through the
channel of faith or through the chan-
nel of his senses, then without violence
done to the constitution of his moral
nature, may he die unto the present
world,—and live in the lovelier world,
that stands in the distance away from
it.

DISSOLUTION.

THE subscribers have dissolved their
connection in business as Counsel-
ors and Attorneys at Law. Persons
having business in the office, may adjust
the same, on application to either of them.
GEO. EVANS,
E. F. DEANE.

E. F. DEANE has taken the office late-
ly occupied by the firm.

GEO. EVANS has opened an office in
the new store directly opposite GARDNER
HOTEL, and will continue the practice of his
profession.
Gardiner, Oct. 30, 1835. 6w. 41.

Improved Clay and Brick
MACHINE.

THE subscriber having recently made a valuable
improvement for the Manufacture of BRICKS
by MACHINERY, with the application of HORSE
or WATER POWER, offers it to the public. It is
a complete labor saving Machine, as by Horse Power
thirty six or even more finished Bricks may be
cast in one minute, ready for drying. Those who
are engaged in the manufacture of Bricks should be
provided with one of these valuable Machines, the
cost being trifling, when the saving in hard labor
is considered. Many experienced Gentlemen have
examined the Machine and seen it in operation, and
several of them have kindly tendered Certificates of their
approbation of the same.

ROBERT RANKIN.
FRANKFORD, Me. 1834.

THE subscriber having purchased one half of the
Patent right of the proprietor for the Counties
of Lincoln and Kennebec, hereby gives notice that
said Machine—may be seen in operation at East
Thomaston. Those who are engaged in the brick
business are respectfully invited to come and examine
for themselves.

KNOTT CROCKET.
East Thomaston, August 21, 1835. 1f. 31.

NOTICE.

THE copartnership heretofore existing between
Lovejoy & Burman is this day dissolved by mutual
consent. All persons having demands against the
firm are requested to present them for settlement, and
all indebted are hereby called upon to make immediate
payment to V. R. LOVEJOY who is duly authorized to
settle the same.

V. R. LOVEJOY,
OLIVER BUTMAN.
Gardiner, July 25. 29

V. R. L. would inform his former friends and cus-
tomers that he still carries on his business at the old
stand directly opposite the Farmers Hotel, where will
be found every thing in the line of his business, CHEAP
FOR CASH.

To the Hon. Legislature of Maine.

THE petition of the subscribers respect-
fully represents that the great increase
of travel across the Kennebec River at the
Village of Gardiner requires an increase of
accommodation.—They therefore request that
they may be empowered with their associates
as a corporation to run a Steam Ferry
Boat at a reduced rate of Fare across the
Kennebec river at some point between the
dwelling House of William B. Grant and
Frederic Allen.

JOHN ELLIOT, and others,

THE GARDINER SAVING INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those
who are desirous of saving their money, but who
have not acquired sufficient to purchase a share in the
Banks or a sum in the public Stocks, the means of
employing their money to advantage, without the risk
of losing it, as they are too frequently exposed to do
by lending it to individuals. It is intended to en-
courage the industrious and prudent, and to lessen their
those who have not hitherto been such, and by some-
times for a period of life, when they will be less able
to earn a support.

The Institution will commence operation the THIRD
WEDNESDAY OF JULY, 1836 inst. The Office for
the present will be kept in Gardiner in the brick
building nearly opposite the Gardiner Bank, where
deposits will be received every Wednesday from 12
o'clock at noon to 1 o'clock P. M. Deposits received
on the first Wednesday of Aug.; next and previous
there to will be put upon interest from that day. De-
positors received subsequently will draw interest from
the first Wednesday of the succeeding quarter agree-
able to the by-laws.

Deposits as low as one dollar will be received,
and when any person's deposits shall amount to five
dollars they will be put upon interest.

Twice every year, namely on the third Wednesday
of every January and July, a dividend or payment will
be made at the rate of four per cent. per annum on
all deposits of three months standing.

Although only four per cent. is promised every
year, yet every fifth year all extra income which has
not been divided and paid will then be divided among
those whose deposits are of one year's standing in just
proportion to the length of time the money has been in
according to the by-laws.

It is intended that the concerns of the Institution
shall be managed upon the most economical plan, and
nothing will be deducted from the income but the actual
expenses necessary to carry on the business, such as,
a moderate compensation to the Treasurer, room rent
and other small incidental expenses.

The TRUSTEES will take no emolument or pay for
their services, having undertaken the trust solely to
promote the interests of those who may wish to be-
come depositors; and no member of their body, nor
any other officer of the Institution can ever be a bor-
rower of its funds.

No deposits can be withdrawn except on the third
Wednesday of October, January, April, and July, but
the Treasurer may pay any depositor who applies on
any other Wednesday for his interest or Capital or
any part thereof, if the money received that day be
sufficient for the purpose; and one week's notice before
the day of withdrawing must be given to the Treas-
urer.

The benefits of the Institution are not limited to
any section, but are offered to the public generally.
As no loans are to be made by this Institution on per-
sonal security, it is plain that this affords a safer in-
vestment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors,
and if so ordered at the time, cannot be withdrawn
until they become of age.

Those who do not choose to take their interest from
time to time will have it added to their principal or
sum put in, and shall be put upon interest after three
months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is re-
quired to "give bond in such sum and with such sure-
ties as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES.
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Lithgow, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett, Mr. Henry Bowman,
Mr. Richard Clay, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Bacheller, Esq.,
ASKEW CLARK, Treasurer,
H. B. HOSKINS, Secretary.
Gardiner, July 3, 1834.

COPARTNERSHIP FORMED.

W. M. PALMER and H. G. O. WASHBURN
has this day formed a connection in the Book
selling and Book-binding business, under the firm of
PALMER & WASHBURN.
Gardiner, Aug. 17, 1835. 34

PALMER & WASHBURN.

HAVE for sale at the Gardiner Bookstore, oppo-
site Sager's Hotel, large assortment of School,
Classical, Theological, Historical, Juvenile, Sabbath
School and Blank books; also, a great variety of Sta-
tionery and fancy articles, all of which will be sold at
the lowest prices.
Book-binding executed with neatness and at short
notice. Blank books ruled and bound to pattern.

E. HUTCHINS & CO'S

NEWLY IMPROVED

INDELLIBLE INK.

E. H. & Co. have, by means of their new chemical
mordant, been enabled to offer the public a very su-
perior article of durable Ink, in boxes only one sixth the
usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is
black at the moment of writing, and after having been
exposed to the sun for a few hours, will become a
beautiful jet-black, and may be relied on as inde-
lible. The proprietors flatter themselves, that its superior
blackness, durability and convenience, will recommend
it as highly to the public generally, as its extreme
portability does to travellers.

Be sure that each box is accompanied with the
face-smile of E. Hutchings & Co.
The article is prepared by them only, at No.
110, Market Street, Baltimore, (op stairs.)
For Sale by B. SHAW & CO., Agts., Gardiner.
Gardiner, Jan. 13, 1835. 3

To the Senate and House of Representatives
of the State of Maine, to be assem-
bled A. D. 1836.

THE undersigned, your petitioners, citi-
zens of the State of Maine, respect-
fully represent, that in their opinion, a Rail
Road, made from Belfast in the county of
Waldo, through the towns of Belmont,
Searsport, Appleton and Liberty, in said
county of Waldo, and Washington, Patrick-
town, Windsor, Whitefield, Hallowell and
Pittston in the counties of Lincoln and Ken-
nebec, to some point on the Kennebec river
opposite Gardiner, with liberty to extend the
same through Hallowell to Augusta, would be
of great public utility and benefit. Your
petitioners, therefore, pray that they, with
their associates and successors, may be made
a body corporate, with powers to locate and
construct said Rail Road, and contract and
manage the same; and that you would grant
to them all the powers and privileges inci-
dent to bodies corporate, with such facilities
and means of carrying said object into effect
as may be consistent with law and the public
good.
D. LANE, and others.
October 20, 1835. 42

SPLENDID ANNALS,
FOR 1836.

THE Token and Atlantic Souvenir.—
The Gift edited by Miss Leslie, just
received and for sale at the Gardiner Book
Store by
PALMER & WASHBURN.
Gardiner, October 16, 1835. 33.

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass.
has (in compliance with the earnest solicitation
to his numerous friends,) consented to offer his cele-
brated **Vegetable Bitters and Pills**.

No. 1. Are recommended to Invalids of either sex,
afflicted with any of the following complaints, viz:—
Dyspepsia; Sinking; Faintness or Burning in the
Stomach; Palpitation of the Heart; Increased or
Diminished Appetite; Dizziness or Headache; Cos-
tiveness; Pain in the Side; Flatulency; Weakness
of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of in-
valid diseases, which arise from an impure state of
the Blood, and exhibit themselves in the forms of
Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire,
Scald Head in children and various other cutaneous
diseases. It is an excellent remedy for Females af-
flicted with a sore mouth while nursing or at any other
time.

Plain and practical directions accompanying the
above **Vegetable Medicines**, and they may be taken
without any hindrance of business or amusement, and
will if persisted in, prevent and cure numerous dis-
eases, which daily send many of our worthiest to a
premature grave.

Observe that none are genuine without the
written signature of NATHAN RICHARDSON &
SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner;
David Griffith, Portland; Thomas Chase, North Yar-
mouth; H. M. Prescott, Brunswick; Samuel Chan-
dler, Winthrop; Otis C. Waterman, New Gloucester;
Nathan Reynolds, Lewiston; E. Latham, Gray; A.
E. Small, Saco. 8

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is
subject, have occasioned many remedies to be
offered to the public, under different forms with
high encomiums. Some of these are injurious—
others at best, of little use. A judicious and use-
ful combination has long been desired. This is
recommended in the following cases:

For Horses foundered by eating to excess, or
drinking cold water when warm, to such as dis-
cover any symptoms of Glanders, the Distemper,
Coughs, and Yellow Water, or are exposed to in-
fection by being with other Horses affected with
these complaints, and in all cases attended with
feverish symptoms, sluggishness, loss of appetite
or depression of spirits.

The dose for a sick Horse is one table-spoonful
night and morning, mixed with a light meal of
short feed, or made into a drink, when intended
to keep a Horse in health, a table-spoonful once
a week will be sufficient, and at the same time a
table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN,
GARDINER, Maine.

We the undersigned having examined the Recipe
for making the Horse Powder prepared by James
Bowman of Gardiner, Me. do not hesitate to say
it is a scientific combination, and from experience
and observation we are persuaded to say that it is
a good preparation for many diseases of Horses
for which it is recommended.

D. NEAL, M. D.
D. H. MIRICK, M. D.

We the subscribers having made use of the
Horse Powder prepared by James Bowman Gar-
diner, Maine, most cheerfully recommend them to
the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.
A. T. PERKINS, }
J. D. GARDINER, }
SAMUEL HODGSON, } Pittston.
BENJ. HODGES }
JOHN H. ELDRIDGE } Augusta.

— ALSO —

THE Genuine "ROLLINS" IMPROVED
LINIMENT for Horses and Oxen, and even
for Persons afflicted with Rheumatism, Strains,
Sprains or Chills—It is not second to any
other Liniment, British Oil or Opodeldow now in
use. 23 1/2.

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates
are induced in a great degree from a collection of
cold, viscid phlegm and bile on the inner coats of the
primævæ, occasioned by frequent colds and obstructed
perspirations. The stomach ceases to perform its office
properly, digestion is impaired, the various functions
of the system are disturbed, the secretions become
morbid, the blood depraved, the circulation obstructed
or accelerated, and a long train of diseases are thereby
induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils
STIMPSON'S BILIOUS PILLS have by long and
general use in this and other States of the Union, been
found to be the safest and most efficacious remedy that
has ever been discovered. They are proper for any
age of either sex in most all situations and circum-
stances.

Among the various complaints proceeding from the
causes above mentioned and for which these Pills have
been found peculiarly beneficial, are, pain in the head,
dizziness, stupor, flatulency, foul stomach, colic, fits,
worms, costiveness, jaundice, dysentery, &c. &c. &c.
They are a most safe, convenient and valuable Family
Medicine one dose of which, taken in season, will
often avert a dozen visits of a Physician, and much
suffering and danger. No family should be without
them. They are also an invaluable medicine for sea-
sore, exposed to the fevers and bilious complaints com-
municated in warm climates.

The following are among the numerous testimonials
with which the Proprietor has been favored by eminent
Physicians. Doct. CLARK, formerly of Portland,
and Doct. GOODWIN, late of Thomaston, were Physi-
cians of acknowledged professional skill and great
experience in the practice of medicine; and the high
character and standing of the late Hon. Doct. ROSE,
dedicated to his professional skill and great practical
knowledge of Medicine, cannot fail to secure for his
opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number
of years, both for my family and in my practice as a
Physician, and knowing their whole composition, I
hesitate not to recommend, and do recommend them to
the public generally throughout the United States, as
the safest and most useful medicine to be kept in every
family, and used where similar medicines are necessary
and proper.—Suffering men should never put to sea
without them. I beg leave, with due deference, to re-
commend to all regular Physicians, that they make
use of them in their practice; they being, in my opin-
ion, the best composition of the kind for common use.
DANIEL CLARK.
Portland, Me. October, 1823.

Having examined the composition of which the Pills
of Mr. Stimpson are made, I am of the opinion that
they are a safe and efficacious cathartic, and I believe
them faithfully prepared.
Thomaston, Jan. 21, 1834. DANIEL ROSE.

I hereby certify that I have used Mr. Brown Stimp-
son's PILLS in my practice, and knowing their com-
position am of the opinion that they are useful and
efficacious medicines in private families, and particu-
larly for those who are bound to sea.

JACOB GOODWIN.
Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these
valuable PILLS in their ordinary practice. They are
prepared with great care, the Proprietor trusting to no
one to make them except under his own immediate
superintendence.

General Agents for the sale of these Pills in Ken-
nebec, JAMES BOWMAN, Gardiner; T. B. Mer-
rick, Hallowell, and W. & H. Stevens, Pittston.
Jan. 28, 1835. 1y 5

MILLMEN WANTED.

WANTED, six experienced and cap-
able Millmen. Good wages and steady
employment will be given. Apply to
Gardiner, Sept. 2. 33 P. SHELDON.

Compound Syrup of
ICELAND MOSS.For the cure of Colds, Whooping-Cough,
Spitting of Blood, and Consumption.

ICELAND MOSS grows plentifully in the island
of the high northern latitudes of Europe and Asia, and
its medicinal qualities have been long known,
highly appreciated. This plant contains a large
portion of **VEGETABLE MUCILAGE**, thus
forming a most valuable and nutritious sub-
stance, and one which is highly adapted to
other known substances, and in combination with
ing strength in cases of great weakness and de-
pletion of the lungs. The knowledge of many of our
valuable medicines, for the cure of diseases, have
been first discovered by their effect on brute ani-
mals. In the case of this most invaluable Moss, its
principal nourishment from the **ICELAND Moss**,
and whose milk becomes so highly inflated with
Balaamic virtue, that it is used with the greatest
confidence as a sovereign remedy by the inhabitants of
those countries, for the cure of all diseases of the
breast and lungs. In France, this compound has
been known, and extensively used, and to its salutary
effects, as much as to the salubrity of the climate,
probably owing the very small number of fatal cases
of consumption in that country, compared with Great
Britain and the United States. This Syrup contains
all the medicinal virtues of the Moss in the most con-
centrated form, and is prepared from the original
receipt from Paris, only by

E. HUTCHINS & CO., Baltimore,
and none is genuine unless it has their fac-simile
seal bill of direction—also upon the envelope, and
sealed with their seal.

For sale by A. T. PERKINS, Agents, Gar-
diner, Maine, and E. FULLER, Augusta.
Gardiner, Jan. 13, 1835. 3

TO ALL WHO HAVE TEETH
A recent discovery to prevent the
REMOVAL OF THE DEPOSITS.

THE **ELECTRIC ANODYNE** is a compound
Medicine recently invented by J. S. MILLIKEN, Esq.
Eq. Its use in a vast number of cases has been
proved it to be a prompt, effectual, and permanent
remedy for the toothache and ague, and super-
seding the necessity of the removal of teeth by the
operation of extraction. In the most of cases
where the toothache has been used, it has removed the
pain in a few minutes, and there have not been a
few cases where a second application of the
Medicine has been necessary. This Medicine has been
externally on the face, [see the direction accom-
panying the medicine] of penetrating the skin, and
moving the pain instantaneously; and what gives
more value to the article is, that when the pain
once removed it is not likely ever to return. The
tensive call, and rapid sale of this Medicine, has
the power of the General Agent to send it at a
reduced price for which he offers it to the public,
by transferring to the poorest individuals in the
community the power of relieving themselves from the
fearing of tooth-ache for a small compensation.

The General Agent has in his possession a great
number of Certificates, proving the efficacy of the
Electric Anodyne, but deems it unnecessary here to
publish any but the following one.

We, the subscribers, having made a fair trial of the
Electric Anodyne, cheerfully recommend it to the
public generally as a safe, efficacious and sure remedy
for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.
Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured
by the inventor, and sold wholesale by the
subscriber.

ISAAC MOORE, Farmington, Me.
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta,
Agent for the State of Maine, will supply
the sub-agents in this State, who are already
or may hereafter be appointed to retail the
Electric Anodyne. All orders on the Sub-
Agent, must be post paid.

The following gentlemen have been ap-
pointed sub-agents, who will keep constantly
a supply of the Electric Anodyne, and will
promptly attend all orders from customers.
Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith,
Readfield. David S. Smith, in bro. Wm. Wil-
liam, Chebucto. Ugham T. Cron, Mount Vernon.
George Gay, Wilton. Cotton T. Pratt, Temple
Z. T. Milliken, Farmington. James Dismore,
Barn and Bloomfield. E. F. Day, Strong. Mel-
burn & Co., Jay. Seth Delano, Jr., Phillips. Fish-
er & Bates, Norridgewock. J. M. Moor & Co.,
Wasserville. Enoch Marshall, Vassalboro. James C.
Dwight, Hallowell.

N. B. To prevent fraudulent speculation the prop-
rietor of the Electric Anodyne has the signature of
the sole General Agent.
Farmington, Jan. 28, 1835. 1y 5

To the Legislature of the State of
Maine.

THE subscribers respectfully represent
that the Lakes lying in Winthrop and
Readfield and the neighboring towns are the
waters of the Kennebec River which may be
connected with each other and with Kennebec
River—so as to make an easy and cheap
mode of transportation from the interior towns in the
County of Kennebec, to Navigable waters at Saco
River. They therefore pray that they and their suc-
cessors may be formed into a body politic for effecting
the purposes aforesaid with such powers and privi-
leges, as are best adapted to effect the object.

STEPHEN SEWALL, and 32 others.

STATE OF MAINE.

IN SENATE, March 17, 1835.

On the Petition aforesaid.

Ordered, That the Petitioners cause an attested
copy of their Petition, with this order thereon to be
published three weeks successively in the
Farmer a Paper printed at Winthrop and the last pub-
lication of the Christian Intelligencer, printed at Gardiner, the last pub-
lication to be thirty days at least before the ses-
sion of the next Legislature, that all persons
interested, may then appear and show cause (if any
they have,)